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No. 1

THE POWER OF CHRISTIAN CHARACTER.

RUSSELL CECIL.

"Having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Pet. 2:12.

"For so is the will of God, that with well doing, ye may put to silence the ignorance of foolish men." 1 Pet. 2:15.

"Neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. 5:3.

I wish to speak to you this morning, brethren, on The Power of Christian Character. Observe that I emphasize Christian. A good character, in the ordinary sense as understood by the world, is a valuable possession, the reputation for which at least all men appreciate and desire, but a Christian character is a rarer possession and is of priceless value to the Church and the world. This is the character which the Christian should cultivate by reason of his relation to Christ and under the tuition of the Word and Spirit of God. It is the result of the process of sanctification which begins with conversion and continues to the end, until the Christian is made like unto his Lord.

I have selected three passages suggesting different aspects of the subject, and indicating successive steps in the discussion. Taken together, I think you will see how they represent the tremendous significance and weight of Christian character in the work of the kingdom of God on earth. They are like splendid jewels strung upon a golden thread, the thread representing Christian character, and the jewels representing such special manifestations of it as are denoted in these three passages. The unity of the subject will appear as we proceed with the discussion.

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MISSIONARY.

THE PLACE OF THE NATIVE CHURCH IN THE WORK OF EVANGELIZATION.

A Paper read at the World Missionary Conference.

By REV. S. A. MOFFETT, D. D.

I take it that in the discussion of this subject by a Missionary what is wanted is not an academic discussion of the subject in the abstract, but the presentation of concrete illustrations from the mission field of facts which exemplify what is, or should be, the place of the native Church in the evangelization of its people. Coming from Korea where the Church has resolutely set itself to accomplish the evangelization of its 12,000,000 people, and where we are to-day witnessing a remarkable evangelistic movement which is effecting hundreds of thousands, and where the Lord has manifestly poured forth His Spirit in mighty power, I am sure I cannot better develop this theme than by portraying to you what the Church in Korea is doing. So aggressive and so successful is the Korean Church in its work of Evangelization, that in the opinion of Dr. Mott and other careful observers, Korea bids fair to become the first of the now non-Christian nations to be an evangelized land. We do not expect Korea to become a great military or commercial nation like our neighbors, Japan or China; but may it not become a Christian people, a spiritual power, perhaps the great spiritual power of the far East, profoundly effecting in a spiritual way the great nations of China, Japan and even Russia? It is not impossible for God who made of little Judea, subjugated, humiliated, yea, carried into captivity by the great commercial and military nations, Assyria, Babylon and Rome, the great spiritual power of the world, and at the time of her greatest humiliation sent through Judea the Messiah, Christ our Lord, who there established his

Church and from thence sent the gospel unto the very peoples to whom Judea had been subjected—God who delights to choose the weak things of the world to confound the things which are mighty, and the base things of the world and the things which are despised to bring to nought the things that are—it is not impossible, I say, for God to bring through little, despised, subjugated, humiliated Korea a rich spiritual blessing to all the far East and to manifest His might by making Korea not a political power among the nations but a spiritual power.

The first two days in the Conference in the Assembly Hall emphasized above all other facts this one, namely: that the complete evangelization of any land will be effected only by the native Church with its own pastors, evangelists and Christian workers and teachers who proclaim the Gospel, and not by the foreign Missionary. To-day in Korea probably more than in any other mission field, unless it be Uganda, will you find a Church which through its own labours and by means of its own pastors and evangelists, supported by the Korean Church, and by its own voluntary workers is pressing rapidly on to the evangelization of the whole country.

Protestant Missionaries have been in Korea but twenty-five years. Before that, a Scotchman representing the National Bible Society of Scotland was the first to distribute Chinese scriptures to Koreans. This was in 1865 and 66, but in the latter year he was cut to pieces and burned on the bank of the Tatong near Pyeng Yang. Later on Scottish missionaries in Manchuria sowed gospel seed among Koreans living in Manchuria and along the Yalu river, baptizing a number of converts; but not until twenty-five years ago was a mission established in Korea, when American missionaries settled in Seoul.

At the end of two years work, there were nine communicants, at the end of ten years not yet 400 communicants, but into those few men God poured forth His Spirit and then in His Providence shook the whole nation by means of the Japan-China War of 1894, from the close of which till the present time there has been a steadily increasing evangelistic movement; so that within the last fifteen years the Church has become a great host of more than 60,000 baptized members, more than 40,000

catechumens and a Christian constituency of some 250,000 gathered very, very largely by the voluntary efforts of the Koreans themselves, who have been bringing to the missionaries for instruction and training such multitudes of converts that our greatest problem is how to care for the many who awakened to a consciousness of sin and of salvation through Christ are ready to accept Him and to be taught His will as revealed in His Word.

Twenty years ago when I first visited Pyeng Yang there was not a Christian in the City or Province. To-day there are nine churches, fifty churches within fifteen miles of the city, 300 churches within that one Province, where fully four-fifths of the population are now within three miles of a Christian church. Seoul now has fifteen churches, Songdo has four, one county in the North has forty-two, and one in the South twenty-four, and in all Korea to-day there are over 2,500 churches or congregations, hundreds of villages being largely Christian; while Christianity is the greatest factor in the life of such towns as Pyeng Yang where one-fifth of the population attend church and Syen Chun where one-third of the people are Christians. Truly we have witnessed a wonderful transformation in an incredibly short time.

In order to show how this has been accomplished, I propose to mention a few things which characterize the Korean Church and to show the place which this church occupies in the evangelization of the country.

First of all—it is a Bible loving and a Bible studying church, receiving the Scriptures as the Word of God and resting in simple faith upon His promise of salvation from sin through His Son Jesus Christ. I do not hesitate to state my conviction that what has been the chief factor in the transformation of the spiritual life of the Koreans and what has placed the Korean Church in its proper place in evangelization has been the great system of Bible Training Classes. The Bible is of course the greatest factor in evangelization in all countries, but it has certainly occupied a rather unique position in the work in Korea, and the Korean Church derives its power, its spirituality, its great faith in prayer, and its liberality from the fact that the

whole church has been as it were saturated with a knowledge of the Word of God. These Bible study and training classes constitute the most important factor in educating, training, and developing the whole church as an evangelizing body. In these classes the whole church, all its membership, young and old, literate and illiterate, is given systematic education and training. Some of the classes are central ones held in the mission station designed for the whole field at that station, taught in the main by the missionaries. Some are local for a smaller district or for a single congregation, taught in part by missionaries, but almost entirely by Koreans. Some are for men, some are for women. The central classes have grown from the first class of but seven men to classes of 500 in Seoul, 800 in Taiku, 1,000 each in Chai Ryung and Pyeng Yang, and to even 1,300 in Syen Chun, while for women, classes in Songdo, Fusan, Taiku, Kongju, Pyeng Yang and Syen Chun have numbered from 150 to 700, some of the women walking even 200 miles in order to attend them. Classes for men and for women are arranged for, so far as possible in every one of the more than 2,500 churches or groups in the country. The attendance ranges from 5 to 500 in these country classes, for which a large force of the better instructed men and women is detailed to the work as teachers. The Bible is the text-book. Such classes become regular power houses generating spiritual electricity which goes through the whole church. One station reports 262 such classes with 13,680 enrolled. Another 292 classes with 13,967 enrolled; while throughout the land the total will be more than 2,000 classes with an attendance of over 100,000 men and women. One mission alone reports over 70,000 in attendance. Who can estimate the influence of these classes? Here it is that the Church has obtained its great spiritual power and appreciation of spiritual truth so that it becomes a witnessing church and a church which values the spiritual blessings of Christianity far above the material. The great fundamental spiritual truths of God's love, Salvation from sin through Jesus Christ, the Comfort of the Holy Spirit, the Hope of the Resurrection and of Eternal Life have gripped these people, and filled them with joy and gladness and a hope which has transformed

life and character; and they do not propose to give them up whatever may be the persecutions or humiliations or material losses to which they may be subjected; and from these classes they go forth with a message to others, and carry that message with them along the roads and into their homes in the mountain valleys.

It was in these classes that there developed the remarkable form of Christian activity known as a subscription of days of preaching, according to which the Christians spend the determined number of days in going from village to village and from house to house telling the story of the gospel. It originated with the Koreans themselves simultaneously in two country classes, and then spread all through the country until tens, and now literally hundreds, of thousands of days of preaching are being subscribed. When it first started some five years ago, one class of 35 men subscribed 900 days, another class 2,200, and it has grown till this year the reports come in that one church subscribed 840 days, a class of 150 in Kongju gave 6,428 days, an audience in the Central Church of Pyeng Yang subscribed 22,150 days, and from January 1st to April 1st, in but three months of this year, there had already been subscribed 78,066 entire days of evangelistic work and probably not half the reports were in.

It is customary in certain sections to set aside a certain 15 days in the winter for a concerted movement of the churches in preaching to the unevangelized sections or villages. On one circuit 45 men went out for 10 days to an unevangelized region forming new groups of believers where previously the gospel had not taken hold. Now with such a movement it is clear that while the missionaries have set the example in earnest evangelistic zeal and unwearied itineration, and have sought to develop that spirit in the Christians, yet under the Spirit of God, to the Korean Church itself is due the credit for the great bulk of the evangelistic work and for the great ingathering of souls in Korea.

It was in one of these classes also that the idea of a missionary society had its origin, and to-day the Korean Church supports its own missionaries laboring among the 100,000 in the

island of Quelpart, the 500,000 Koreans in Siberia, and the Koreans in Manchuria, while it is now planned by the students in the Union College in Pyeng Yang to send student volunteers to labour in Chientao and among the Chinese. It is a personal joy to me that one of the men who stoned me in Pyeng Yang in the early days, was one of the first men ordained and is the first missionary of the Korean Church.

It was from these classes also that there came the remarkable revival of 1907 which has stirred the hearts of Christians wherever its story has been told. In connection with the city Bible Class in Pyeng Yang there had been for three years a systematic house to house visitation with evangelistic services, the churches being crowded each night with eager listeners. Each night witnessed numbers of those who decided for Christ. In 1905 over 1,000 gave in their names, and on one Sabbath 247 catechumens were publicly received. In 1908 the same scenes were repeated with more than 1,000 converts; in 1907 the spirit of prayer came upon the missionaries, and then during the evening evangelistic services of the winter training class there came the public manifestations of the Spirit's presence. Men realized the terrible consequences of sin, the suffering of the sinless Christ, His love in dying for them, and they agonized, some of them, almost unto death. Relief came when they realized their complete forgiveness. The City church, then the schools, then the country groups, college and academy students returning from their vacation—all passed through these experiences. Then in the Bible Institutes and Theological School, and from there into other stations and through the Church of the whole country the movement spread, the hearts of men being moved to confession of sin, to new consecration, a new power, and a new joy, influencing tens of thousands of unbelievers. It went from Korea into Manchuria, and parts of China, through Mr. Goforth who visited Korea at this time and carried back his testimony to God's work in Korea. We stand aside and thank God for this moving upon the Korean Church, and placing it in the forefront in the work of Evangelization, for this is His work through the native Church. The work still goes on, and this last winter one church in Seoul reported 643 new believers,

one in Pyeng Yang enrolled 700 new names and the City saw in one month more than 2,000 take their stand for Jesus Christ. Practically all of these were led to Christ by personal individual work on the part of the Koreans.

From these classes this year they are going forth to place a copy of the gospel of Mark in every house in Korea so far as they can accomplish it. When I left a month ago, 700,000 copies had been printed and sold; one class in Taigu had bought 16,432; one Church in Seoul sold 15,000 copies distributed by but sixty people. A missionary in a country class was surprised to receive an ox load of gospels sent by his wife, but was more surprised when the class in a few moments subscribed for 26,427 of them more than were sent; another class bought 26,000 and another 33,000. Some men bought ten, some 100, some even 1000 and gave them to be distributed by those who had subscribed the days of preaching. Truly 1,000,000 copies of the gospel will be distributed in Korea this year, and I have no doubt that a million people will be immeasurably influenced by the gospel. The Korean Church shows that the native Church is able to carry the gospel message to its own people and that is the place which it should occupy in the evangelization of the land.

Secondly. The place of the Korean Church in evangelization is shown in the fact that it is a self-supporting Church; and I maintain that no Church will ever accomplish the evangelization of its own people until it is established upon a self-supporting basis, and that the sooner and more completely it can be thus established, the sooner and more completely will it accomplish that evangelization.

The Korean Church has developed as a self-supporting Church, and the Koreans have shown marked liberality and strength of Christian conviction and character in the way in which they have met the financial burdens placed upon them. They have built their own church buildings and primary school buildings. Out of 840 church buildings in the work of one mission alone, not more than twenty are known to have received any foreign funds for their erection, a few of the very large buildings having received aid to the extent of not more than one-third of the cost.

Of 589 primary school buildings, practically all have been provided from Korean funds. Of the 1052 native workers of one mission on salary, 94 per cent. are supported by the Koreans. It has not been easy to secure nor to maintain this policy of self-support, and the temptations to depart from it have been many and frequent, but its great value has been appreciated more and more by missionary and Korean. Now, none rejoice in it more than the Koreans themselves, who realize what an element it has been in the development of individual character and the strength of the Church. They themselves enforce it in their own missionary work in Quelpart and Siberia. The Bible Societies now testify to the value to their work of this policy of self-support. Scriptures and tracts are sold not given away.

The Korean Church this year has contributed for all purposes exclusive of hospital receipts the sum of \$131,000. The stories of self-sacrifice and liberality which might be told in connection with this phase of the work would fill a volume.

Women have given their wedding rings, their hair, their ornaments; families have sold their rice and bought millet to eat in order to give the difference to the Lord's work; hundreds give a tenth, many as much as one-third of their income.

It is the place of the Native Church in Evangelization to bear its burden to the full extent of its ability.

Thirdly. The Church leaders when selected and trained should be given the responsibility of leadership and government just as soon as they are able to bear it, and should be in the forefront as its pastors and evangelists. In Korea by close association with the itinerating missionary and by years of instruction in Bible training classes the workers have received equipment for service. Practically all pastors and evangelists have first been trained as officers in local churches, then tried as assistants, and then given more important work. Leading the Churches, studying and teaching in classes, conducting Church and prayer meeting services, preaching voluntarily in villages, doing personal work, receiving instruction in special classes for Church officers, and bearing heavy responsibility, these evangelists by a process of selection have come to be a body of well-instructed, consecrated, efficient, helpful, reliable men upon whom is resting the

burden of the work. From these evangelists after special theological training we have ordained twenty-five to the ministry, and 250 more are under instruction in the two theological schools.

I should like to give you the history of such men as Rev. Han Suk Chin and Rev. Kim Chang Sik, two men who in 1894 were beaten, put in the stocks and threatened with execution unless they cursed God, men who stood firm and were led out to be executed. Given one more chance to recant or be beheaded, they refused to deny Christ, expecting the next instant to be executed. To their surprise they were released, but they had offered their lives. No wonder such men have been used of God in the founding of Churches. To my knowledge Mr. Han has been instrumental in establishing fourteen churches one of them with a congregation of 400, over which he became pastor upon his ordination three years ago; and Mr. Kim has been doing a similar good work in another section. I wish I could tell you the history of Rev. Keel Sun Chu, the most eloquent orator in the Korean Church, and the greatest spiritual power, who sways his audience of 1,500 people in the Central Church of Pyeng Yang, as he moves upon them with his telling sermons on the great truths of God's Word. He was a mighty factor in the great revival. Before he heard the gospel he spent months of several years on the mountain side seeking for the truth, one year three months on a lonely spot eating as little as possible, and speaking scarcely at all, burning his legs with sulphur sticks, or pouring cold water over his bare shoulders, or rubbing his eyes with ice, to keep awake hunting for the truth. He heard the gospel story, was led through an agony of prayer to realize his sin and Christ as his Saviour, and has been a spiritual power ever since. One of the happiest days of my life was in October, 1907, when Mr. Keel, who for years had been assistant to Mr. Lee and myself, the pastors, was himself installed as pastor of the Central Church, and we stepped back into the position of his assistants. I believe with a deep conviction that just as soon as men are ready for ordination to the ministry, they should be placed according to their gifts in the positions of leadership and responsibility in the evangelization of their people. The larger the number of men worthy of such positions and the

강선주
Keel Sun Chu
or
Keel Sun Chu

sooner they can be trained for such positions, the greater is the success of the missionary work.

Finally, one paragraph—I have been asked time and again by word and by letter, "What is the secret of the success of the evangelistic work in Korea?" I do not know that anyone can answer that question further than to say that according to His own wise plans and purposes God has been pleased to pour forth His Spirit upon the Korean people, and to call out a Church of great spiritual power and evangelistic zeal in which to manifest His grace and His power, to the accomplishment of what as yet is not fully revealed; but I should like to have the message from the Korean Church impress upon our hearts the fact that the one great God-given means for the evangelization of a people is His own Word and that the acceptance of His Word has brought God's blessing upon the Korean people.

The one great commanding feature of the work in Korea has been the position, the supreme position, the perhaps almost unexampled position, given to instruction in the Scriptures as the very Word of God and the power of God unto salvation to everyone that believeth.

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San Francisco, Dec 15th 1910



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Charles H. Fish

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Dollars

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Thirty-five hundred shares

\$35.⁰⁰

Wm. Wallace



No 22

Pyeng Yang, Korea,
Nov. 2, 1911.

17
Dec. 30
Rev. W. I. Haven, D.D.,
American Bible Society,
New York.

My dear Dr. Haven:-

It is just a month since we closed the meeting of the Bible Committee, at which I was appointed to write in behalf of the Committee representing to you more fully our position. I regret that I have been delayed in writing, but, important as I deem the subject yet matters which could not be delayed have interfered with my taking up this commission.

You have of course already heard from Mr. Beck giving you an account of the meeting and a statement of the action taken in suggesting to the Bible Societies a new Constitution. New, however, in but very few points and old in that it goes back to some of the provisions in a former Constitution. I need hardly write that in proposing these changes we do so fully aware of the fact that the experiences of the last ten years have been in some respects far from satisfactory to you and to us and that what we now propose is contrary to your expressed wishes in certain respects. Nevertheless we propose them because of past and present experiences and because we believe that in this way we can most surely secure the harmonious co-operation of the Bible Societies and in making the work of the Bible Societies what it should be, an efficient help to the Missions in the evangelization of this people.

Now we recognize the fact that to secure your assent to our plan we need to overcome what you believe to be serious objections to it, so serious in fact that you have practically said in advance that our proposal is not satisfactory.

Nevertheless we come to you with a unanimous plea for your assent, justified in this we believe by our deep concern for and our supreme interest in the work of the evangelization of Korea.

The Bible Committee meeting was a fully represented one, every Mission in it having its full quota of members present - making 15 beside the two Agents of the Bible Societies and the three members of the Board of Translators.

The opinion that what we propose is best for the work in Korea was, with the exception of Mr. Beck, your Agent, unanimous although two members had voted no on the Constitution, only as they said, because they did not believe the A. B. S. would accept it since they had already said so.

They however stated that they believe our proposal is the best for the field if only the Bible Societies will agree.

This being the unanimous opinion of the representatives of the 4 Presbyterian, 2 Methodist and the Church of England Missions in Korea we believe it our duty to so represent to you and we believe that we are justified in expecting that you will not only give a re-consideration but that in view of the primary purpose of the Bible Societies to work in co-operation with the Missions on the

field, you will accede to our proposal and be willing to have one Agency with but one Agent.

We do not believe that it is possible to secure harmony and to work out the best interests of Mission work and that of the Bible Societies except as we have but one Agent who will work in co-operation with the Committee representing the Missions.

Our position and your position is that the Bible Societies who receive their support from and are the Agency of the Churches which have planted the Missions here for the establishment of the Church, do not exist for the sake of the Societies but for the sake of the Church and that the Missions are the main executive factors of the Home Churches in the work of establishing the Church on the Mission field.

We know that the Bible Societies do not desire nor intend to antagonize the Missions but to co-operate with them. We believe the Societies have no desire to enter into competition or rivalry for the possession of any field to the detriment of the work of the Missions.

Consequently we believe that the unanimous voice of the organized Missions in Korea asking for but one Agent should receive the assent of the Bible Societies.

The present situation here is deplorable and if fully understood by the A. B. S. or its constituency would not be continued by you. That the A. B. S. should be making the impression upon many of the Missionaries that it is injurious to the interests of the Missions and a source of friction, division and strife even among the Korean Christians even to the point of introducing an element of bitterness and misunderstanding into the Korean Church is not only deplorable but however it is to be explained or accounted for is a matter of deep concern to the A. B. S. whose good name should be maintained. Even though you believe the impression made is unjustified it is only right that you should know that such an impression has been made upon many.

Now I do not want to enter into particulars as to the why and wherefore of this situation nor to attempt to fix the blame for it. The present situation is an incident but it is one growing out of causes which we deem it imperative to remedy and which can be effectually and permanently remedied only by the proposal that "there shall be but one Agency in Korea, the Agent to be appointed by the Societies which work through this Agency".

We are also aware of the fact that what we propose is not in some respects what the B. F. B. S. has desired, but we believe that that Society also will give due consideration to the unanimous wish of the Bible Committee. I am writing to Dr. Ritson also to the same effect.

In the interests of the Church in Korea we missionaries are pleading with the Bible Societies to place their work on such a harmonious basis of co-operation with each other and with us that the Lord's work shall be advanced, and we think we are justified in asking the Bible Societies to give us a very large voice in the question as to how this can be secured. ~~We have far greater~~

~~interests in this than you who are administering the Bible Soci-~~
~~ties' interests at home. This is our life and our life work.~~
Harmony along these lines means peace and joy to us and to the Church in Korea. Friction and strife here mean the overturning of the results of years of effort on our part and the introduction of strife and ill-feeling into the Korea Church.

It has already had that effect in cases well and thoroughly known to me personally and I write with deep conviction when I say that a failure on the part of the Bible Societies to recognize the gravity of our appeal will be not only a blow to the harmonious working of the Bible Societies' interests but also a blow to the interests of the Lord's work in Korea.

I cannot believe that however great your difficulty in seeing the situation just as we see it, you will fail to make concession to the wishes of the body of Missionaries here who are eager to secure the co-operation of the Bible Societies in the furtherance of the work.

We appreciate most sincerely what the A. B. S. has done for the circulation of the Scriptures in Korea and we desire such a basis as will secure your harmonious co-operation in this work.

We do not want a division of the field between the Societies and we believe that by correspondence the Societies can arrange so that under the provision of Article IX, Section 2, the work may be carried on without friction under one Agent, satisfactory to all.

Writing in behalf of the Committee and of a body of Missionaries who are eagerly awaiting a satisfactory solution of this problem which has become an acute one affecting us all in our Church work and in our relations to the Koreans, I ask for your most serious attention to our request.

With an earnest desire and prayer for a blessing upon your and our efforts for Korea and for the guidance of the Spirit of God upon you in considering this question, I remain,

Sincerely yours,

Samuel A. Moffett.

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December 29th, 1911.

Rev. Samuel A. Moffett, D.D.,

Pyeng Yang, Korea.

My dear Dr. Moffett:-

I am very glad to receive your favor of the 2nd of November which I have today had the pleasure of presenting to our Committee on Foreign Agencies having in charge the work of our Society in foreign lands. Your letter and the action of the Bible Committee of Korea at its last meeting have been given very thoughtful consideration. The American Bible Society unquestionably recognizes the value of the cooperation and advice of the missionaries in all countries where it carries on its work and in no country has it had more intimate and agreeable relations with the missionaries than in Korea. It has been carefully over the new Constitution and on the whole would accept all its suggestions and requirements. The Society would hesitate however about adopting a Constitution which put so completely the authoritative government of Bible work in the hands of a Committee in any land unless it were more largely of its own choosing, but that is not an insurmountable difficulty and adjustments might be made for a larger representation of the Bible Societies in the Committee that would be satisfactory. The real difficulty lies not with the phraseology of the Constitution but with the implication back of it. On the surface of it everything seems perfectly plain and fair. The American Bible Society is to pay two fifths of the expenses of the work in Korea, the British and Foreign Bible Society two fifths, and the National Bible Society of Scotland one fifth. They are to jointly elect the agent and jointly agree among themselves as to one of the Societies becoming the representative of all three

in the administration of the work in Korea. This would be a possible arrangement provided it really meant that the American Bible Society was to have anything to do whatever with the carrying forward of Bible work in Korea except to send money to the British & Foreign Bible Society; but the American Bible Society is informed that the understanding lying back of this arrangement, officially expressed by the agent of the British and Foreign Bible Society with the authority of the office in London, is that the agent of the British and Foreign Bible Society shall be the agent, and the British and Foreign Bible Society shall be the Society having administrative relations to the Bible Committee in Korea.

Now my dear Dr. Moffett, our Committee desires me to ask you whether this is a fair arrangement, especially in view of the fact that no where in the world where the two Societies are working together is there any similar compensating adjustment whereby the American Bible Society acts as representative for the British and Foreign Bible Society. The American Bible Society is willing to concede a somewhat leading position to the British and Foreign Bible Society in Korea in view of what they have done, but this is asking too much.

The chief objection, however, to this arrangement which our Committee wishes me to convey to you is that the situation which has caused the Bible Committee to make such a proposition arises out of statements and judgments concerning the American Bible Society which are prejudicial to it.

On considering your letter the Committee direct me to say that they regret that you have, in it, made statements that seem to them extreme and unwarranted. The Society is officially informed by its agent, Mr. Beck, that on the floor of the Committee you yourself said that "there was being inaugurated a far reaching movement to thoroughly reorganize the American Bible Society." That you "had been requested to write a full account of the work of the American Bible Society in Korea with a view to using the evidence in the movement for reorganization but had declined to prepare such a paper." We have also heard that several speakers stated that "the American Bible Society was really

not considered a practical business organization doing business in a business way." We are also informed "there was circulated in the Committee a document which had the authority of the British and Foreign Bible Society in London, and to which their attention has been called, entitled, 'Memorandum of Bible work in Korea'" a copy of which I am enclosing. The American Bible Society has had to write to London correcting certain obvious and serious misstatements in that memorandum, and I am enclosing a copy of the letter sent to London.

All this being the case is it not clear that the decision of the Bible Committee in Korea was reached in an atmosphere prejudicial to a fair consideration of its interests and could you expect it to accept a situation with such charges hanging over it? From the beginning the American Bible Society has been ready to act in cooperation with the other Bible Societies in Korea. It entered into a joint arrangement in 1904. It did its full share of the work at that time. It earnestly urged that the joint arrangement should not be broken up in 1907- I am enclosing a copy of this letter to London at that time which you may not have seen. It resumed its independent work because there was no other course open before it. It stands ready now to accept the Constitution provided it can be so modified that it shall have its own representative jointly on the ground. There must be more than one person on the Bible staff in Korea. The British and Foreign Bible Society has in addition to its agent, a sub-agent. There ought to be no difficulty in having two men, one representing the British and Foreign Bible Society, and the National Bible Society of Scotland if it so desires, and one representing the American Bible Society, working harmoniously together in Korea under the general guidance of the Committee. This would be fair play. Were there not members of the Bible Committee who said that this was a fair arrangement and anything other unfair? The American Bible Society believes that the missionaries in Korea whether they are American or not believe in fair play and that is all that the Society requests. It earnestly wishes that the misstatements and misapprehensions that

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have been so widely circulated might be corrected and that the American Bible Society might stand before the Korean community on exactly the footing which its actions justify. It is ready for conciliation and desirous to go to any reasonable length in reaching a harmonious policy. It is placed in the peculiar position in which it stands not by its own action or option.

Assuring you of our deep sympathy with all who wish to remove friction in the field in Korea, I am,

Very cordially yours,

Rev W. I. Haven

Cor. Secretary.
(American Bible Society)

P.S. The Rev. Mr. Adams of Korea was in the Bible House a few days ago and went over the situation with us and volunteered to write to you. I hope you have heard from him.